

the heaven,¹ and shines in sequence to the passage of the Dawn.

3. After the passage of which divine (being) the other deities proceed to (obtain) majesty with power; he who by his greatness has measured out the terrestrial regions, the divine SAVITRI, (is) resplendent.⁴

4. Either thou traversest, SAVITRI, the three regions, or combinest with the rays of SURYA;⁵ or thou passest between the night on either hand; or thou, divine SAVITRI, art MITRA, through thy (benevolent) functions.

5. Thou alone rulest over (the actions of) living beings: thou art PUSHAN, divine (SAVITRI), by thy movements; thou art sovereign over the whole world: Sv.lv.i8WA offers praise, SAVITRI, to thee.

STĀKTA X. (LXXXII.)

The deity and *Riski* as before; the metre of the first Terse is *Amtshtubh*, of the rest *Gdyatā*.

1. We solicit of the divine SAVITRI enjoyable (wealth) :⁴ may we receive from BHAGA that which is excellent, all-sustaining, destructive of foes.

¹ *Ndkam vyakhyat, ncargam prakdsayati*, he makes manifest *Swarga* as the reward of the *Yajamdna*.

² *Yajush*, 11. 6. *sa etasah savitri: Sdyana* explains *etasah* by *etavarnah, subhrah, tobhamdna*, white-coloured, bright, shining: *Mahidhara* resolves it into *etad*, t(u8, this world, and *fete*, who reposes in, who pervades; or, as *etasa* ordinarily means a horse, *Nighantu*, 1.14., it may be intended to designate the sun under that form.

³ According to *Sdyana*, *Savitri* is especially the sun before rising; *Surya* is the sun in general.

⁴ The text has *bhojanam*, most usually food, but it is here explained *Ihogyam*, to be enjoyed, that is, *dhanam* wealth.